

123.  
*Christ the LORD of Glory.*

---

A  
S E R M O N

Preach'd before the

UNIVERSITY

O F

O X F O R D,

At St. *MARY's*

*Dec. 9. 1759.*

*With several Additions confirming and enforcing  
the same Doctrine.*

---

By THOMAS RANDOLPH, D.D.  
President of C.C.C.

---

O X F O R D,

Printed for J. FLETCHER in the *Turl*, and Sold by  
HEN. PAYNE in *Pater-noster-Row*, London. 1760.

Price One Shilling.

IMPRIMATUR;

JO. BROWNE,

VICE-CAN. OXON.

*Febr. 11. 1760.*



## JOH. XII. 41.

*These Things said Eſaias, when he ſaw his  
Glory, and ſpoke of him.*

**V**ARIOUS have been the Opinions concerning the Manifestations of the *Son of God* in the *Old Teſtament*. Some have treated all Proofs of our *Saviour's Divinity* drawn from hence with no ſmall Contempt, and have thought the *Old Teſtament* of very little Uſe in ſettling this Controverſy. A celebrated Writer, who has profeſſed to give us *the Scripture-Doctrine of the Trinity*, has in a Manner wholly omitted all Texts of, the *Old Teſtament*: and ſome, who have been zealous Aſſertors of our *Lord's true Divinity*, have either neglected, or ſpoke ſlightingly of, the Proofs to be drawn from the *Old Teſtament*. On the other Hand there are ſome, who find this Doctrine in every Ceremony, Hiſtory, and Precept, and fetch it out of every Word and Syllable. Theſe Gentlemen have given us ſuch myſtical and arbitrary Interpretations of *Scripture*, as have really hurt the Cauſe, which they ſo  
A zealouſly

zealously espouse: and have thrown no small Discredit on the Proofs of our *Lord's Divinity*, which may justly be drawn from the *Law* and the *Prophets*. The most safe and reasonable Way of proceeding in such an Enquiry will be by *comparing spiritual things with spiritual*, and examining those Passages of the *Old Testament*, which are cited, and applied to our *Saviour* in the *New*.

To this End I have pitch'd on this Text in the Gospel of St. *John*, <sup>a</sup> where the *Evangelist* quotes a Passage from the Prophet *Isaiab*, which foretells the Infidelity of the *Jews*, and the ill Reception, which our *Saviour* met with from them, and then adds in the Words of my Text — *These things said Esaias, when he saw his Glory, and spake of him* — The Person spoken of here is undoubtedly our *Lord Jesus Christ*. It was he, of whom the *Evangelist* was speaking before: it was he, who *had done so many Miracles before the Jews*, and yet *they believ'd not on him*. It <sup>b</sup> was therefore he, and no other, of whom *Esaias spake, and whose Glory he saw*.

a *Is. vi. 10.*

b But is said that *when Esaias saw the Glory of God the Father revealing to him the Coming of Christ, he then saw the Glory of him, who was to come in the Glory of his Father at the End of the World. Clarke's Script. Doctr. 2d Ed. P. 93.* — But how is it the *Glory of him*, if it is not *his*, but *his Father's Glory*? or how could



Let us then turn to the Prophecy of *Isaiah*, and there we read thus — *‘In the Year that King Uzziab died I saw also the Lord sitting upon a Throne, high and lifted up, and his Train fill’d the Temple. Above it stood the Seraphims, each one had six Wings; with twain he cover’d his Face, and with twain he cover’d his Feet, and with twain he did flie. And one cried unto another, and said — Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory. And the Posts of the Door mov’d at the Voice of him that cried, and*

could the Glory, in which our Lord is to appear at the End of the World, be the Glory, which *Esaías* saw 2000 Years ago. — We are told that *Esaías*, in beholding the Glory of God, and in receiving from him a Revelation of the Coming of Christ, saw, that is foresaw, the Glory of Christ, just as *Abraham* saw, that is foresaw, his Day, and was glad. Ib. But what Authority has this Writer to alter *saw* into *foresaw* in either of these Texts? In the latter our Saviour’s Authority is directly against him. He explains what he had before said by adding — *Before Abraham was I AM.* — In the present Case the Words are too plain to admit of such an Evasion. *Isaiah* tells us that *in the Year that King Uzziab died, he saw* an Appearance of Glory: and *S. John* says that at the Time, when he deliver’d the Prophecy cited, *he saw the Glory of Christ — These things said Esaías, when he saw his Glory —* From hence it is plain to any common Understanding that the Glory, which *Esaías* did then see, was the Glory of Christ, and not only a Type or Emblem of some future Glory, with which he is not even as yet invested. Besides the Prophecy here cited was not a Revelation of the Glory of Christ, but of the inglorious Treatment, and Contempt, which he met with from the Jews.

c *Is. vi. 1 &c.*

*the House was fill'd with Smoke. Then said I—  
 Wo is me, for I am undone, because I am a Man  
 of unclean Lips, and I dwell in the midst of a Peo-  
 ple of unclean Lips: for mine Eyes have seen the  
 King, Jehovah the Lord of Hosts — And soon af-  
 ter follows the Prophecy cited by the Evangelist  
 — Here we see that the Person, whose Glory  
 Isaiah saw, was the Lord sitting upon a Throne in  
 the Temple, the King, Jehovah the Lord of Hosts.  
<sup>a</sup> Jehovah is the proper and incommunicable  
 Name of the Supreme God, and denotes an eter-  
 nal, immutable, and necessary Existence. <sup>e</sup> This  
 is his Name, which he himself hath chose to distin-  
 guish himself by — I AM that I AM — This is  
 his Name for ever, and this is his Memorial unto  
 all Generations. — The Lord of Hosts is another  
 peculiar Title of the Supreme God. — <sup>f</sup> The great,  
 the mighty God, the Lord of Hosts is his Name —  
 saith the Prophet Jeremiah. — <sup>g</sup> Lo he that form-  
 eth the Mountains, and createth the Wind, and*

<sup>d</sup> See *Vindic. Doctr. Trin.* and Authors there cited Pt. I. P. 61 &c.  
 The late Lord Bp of Clogher is pleased to deny this. (*Vindic. of  
 Hist. of O. and N. Test.* Pt. III. P. 99) but as his Lordship has  
 thought fit to repeat the same Assertions and Arguments he had  
 advanc'd in his *Essay on Spirit*, without making any Reply, or  
 taking any Notice of the Answers, which had been given to them,  
 I need only refer to my *Vindication* Pt. I. P. 30 &c.

<sup>e</sup> *Exod.* iii. 15. *Psal.* cxxxv. 13.

<sup>f</sup> *Jer.* xxxii. 18.

<sup>g</sup> *Amos* iv. 13.

*declareth*

*declareth unto Man what is his Thought — Jehovah, the God of Hosts is his Name — saith the Prophet Amos. And lastly Isaiah thus expresses himself — <sup>h</sup> Thus saith Jehovah the King of Israel, and his Redeemer the Lord of Hosts — I am the first, and I am the last, and besides me there is no God. — God is by some suppos'd to be call'd the Lord of Hosts, because he was <sup>i</sup> the God of the Armies of Israel, <sup>k</sup> the Lord mighty in Battle. But I should rather think that God is so call'd, because he is attended, and worshipp'd, by the heavenly Host — <sup>l</sup> I saw the Lord Jehovah (said Micaiah the Prophet to Ahab) sitting on his Throne, and all the Host of Heaven standing by him — <sup>m</sup> Praise ye him all his Angels, (saith the Psalmist) praise him all his Hosts. — And this Title is most properly attributed to God, as residing in the Sanctuary, because there he was suppos'd to sit on his Throne, attended by his Retinue of Angels. Accordingly he is often styl'd <sup>n</sup> the Lord of Hosts, who dwelleth between the Cherubims. In either of these Senses the Lord of Hosts can be no other than the most High God, <sup>o</sup> whose is the Battle, and who alone governs the*

h *If.* xliv. 6.i *1 Sam.* xvii. 45.k *Psal.* xxiv. 8.l *1 Kings* xxii. 19.m *Psal.* cxlviii. 2.n *1 Sam.* iv. 4.z *Sam.* vi. 2. 2 *Kings* xix. 15.o 2 *Chron.* xx. 15.

Events of War : <sup>p</sup> whom alone the Host of Heaven worshippeth, <sup>q</sup> and thousands of thousands minister unto him. Accordingly we find this Person, whose Glory *Isaiab* saw, attended by the *Seraphims*, who pay Worship and Honour to him, crying — *Holy, Holy, Holy, is the Lord of Hosts.* That he who sat on the Throne was the Lord of Hosts appears from v. 5 : and the Form of Doxology here us'd is nearly the same with that, <sup>r</sup> in which the four living Creatures in the Revelations give Glory to him that sat on the Throne. Since therefore it appears from my Text that *Christ* was the Person, whose Glory *Esaias* saw, it follows that he is *Jehovah, the Lord of Hosts*, he whom the Angels of God worship, the true and living God.

But this Doctrine will receive farther Confirmation, if we consider what was the Vision, which *Isaiab* here saw. It was a glorious Appearance of the Lord sitting upon a Throne in the Temple, attended by his Angels. Let us then enquire who was this Lord, who sat there, and who usually appear'd in Glory there. I shall not here consider any Appearances of God on Mount Sinai, or elsewhere, before the Delivery of the Jewish Law, though from these some Light

p *Neb.* ix. 6.q *Dan.* vii. 10.r *Rev.* iv. 8.



might be thrown on the Subject before us. I shall begin with \* the Command of God ' the Lord Jehovah to Moses to make him a Sanctuary, that he might dwell amongst them. In this he commanded him to place an Ark, and a Mercy-Seat above upon the Ark, and at the two Ends of the Mercy-Seat two Cherubims of Gold. " And there (saith the Lord Jehovah to Moses) will I meet with thee, and I will commune with thee, from above the Mercy-Seat, from between the two Cherubims, which are upon the Ark of the Testimony, of all things which I will give thee in Commandment unto the Children of Israel. And after the Tabernacle, and its Furniture, was set up, \* we read that a Cloud cover'd the Tent of the Congregation, and the Glory of the Lord Jehovah fill'd the Tabernacle. \* We read again Num. vii. 89. that Moses heard the Voice of one speaking to him from off the Mercy-Seat, that was upon the Ark of the Testimony, from between the two Cherubims. ' And again Lev. xvi. 2. we read that the Lord Jehovah said unto Moses — Speak unto Aaron thy Brother, that he come not at all Times into the Holy Place, within the Vail, before the Mercy-Seat, which is upon the Ark, that he die not : for I will appear in the Cloud upon the Mercy-Seat. Lastly,

s Exod. xxv. 8 &amp;c.

t See v. 1.

u v. 22.

w Exod. xl. 34.

x Num. vii. 89.

y Lev. xvi. 2.

z we



\* we read, that when *Solomon* built his Temple, the Cloud fill'd the House of the Lord *Jehovah*, so that the Priests could not stand to minister, because of the Cloud: for the Glory of the Lord *Jehovah* had fill'd the House of the Lord *Jehovah*. It appears from these Passages that he, who dwelt in the Sanctuary, was the Lord *Jehovah*, the God of *Israel*, the same, who gave Laws and Commandments to *Moses*, \* and that he manifested his Presence there by a visible Appearance of Glory, or bright Light, encompass'd with Clouds and thick Darkness, and shining forth sometimes with a lesser, and sometimes with a greater, Degree of Lustre. <sup>b</sup> Hence we find that, when the Glory of the Lord fill'd the Temple, *Solomon* spake — The Lord *Jehovah* said that he would dwell in the thick Darkness. I have surely built thee an House to dwell in, a settled Place for thee to abide in for ever. And in other Scriptures God is said to dwell among the Children of *Israel*; <sup>a</sup> to dwell in *Zion*; <sup>c</sup> to dwell in the Sanctuary; <sup>d</sup> his Dwelling-Place is said to be in *Zion*; <sup>e</sup> and he is said to have chosen *Zion*, and desir'd it for his Habitation. Here he sat, like a King on his

z *1 Kings* viii. 10, 11.      a See also *Num.* xvi. 19. 42. xx. 6.  
*Psal.* xviii. 11, 12. xcvi. 2. 1. 2.      b *1 Kings* viii. 12, 13.  
c *Num.* xxxv. 34.      d *Psal.* ix. 11.      e *Exod.* xv. 17.  
f *Psal.* lxxvi. 2.      g *Psal.* cxxxii. 13.

*Throne, in Glory and Majesty. Isaiah saw him sitting on a Throne in the Temple: <sup>h</sup> the Psalmist tells us that God sitteth upon the Throne of his Holiness, or upon the Throne of his Sanctuary. <sup>i</sup> In another Psalm we read — The Lord Jehovah reigneth — he sitteth between the Cherubims — Exalt ye Jehovah our God, and worship at his Footstool. — <sup>k</sup> He sat here attended by his Retinue of Angels — <sup>l</sup> The Chariots of God (saith the Psalmist) are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai, in the Holy Place — The Cherubims in the Sanctuary are generally suppos'd to represent the chief Order of Angels: they are here plac'd as Attendants on the Throne of him, who sat above: they had their Faces toward the Mercy-Seat in the Posture of Supplicants. <sup>m</sup> And the same Emblems in the Book of Revelations are represented, as giving Glory, and Honour, and Thanks; and falling down, and worshipping God that sat on the Throne. The Seraphim in Isaiah are either the same with the Cherubim, or rather some other Order of Angels. We find them here attending on, and ministering unto, God in the Temple: they veil their Faces before him who sat on the Throne, and give Glory to him. The*

<sup>h</sup> *Psal.* xlvii. 9. — כסא קדשו —

<sup>i</sup> *Psal.* xcix. 1, 5.

<sup>k</sup> See Mede's Works P. 343 &c. *Tenison of Idolatry* Ch. xiv.

<sup>l</sup> *Psal.* lxxviii. 17.

<sup>m</sup> *Rev.* iv. 9. xix 4.

*Holy of Holies* has always been esteem'd an Emblem of *Heaven*. <sup>n</sup> The *Apostle* expressly tells us that these things serv'd unto the *Example*, and *Shadow*, of heavenly things; <sup>o</sup> and that the *Tabernacle* was a *Figure* for the *Time* then present of the true *Holy Place*, of *Heaven* itself. Accordingly we find *Heaven* in *Scripture* call'd <sup>p</sup> the *High and Holy Place*, <sup>q</sup> the *Sanctuary*, the true *Tabernacle*: <sup>r</sup> and *God* is there represented as sitting on his *Throne*, and all the *Host* of *Heaven* standing by him. <sup>s</sup> Accordingly the *Psalmist* thus expresses himself — *Jehovah* is in his holy *Temple*: *Jehovah's Throne* is in *Heaven*.

In the first Chapter of the Prophet *Ezekiel* we have a more particular Description of this *Glory of the Lord*. We read there of a *Vision*, which the Prophet saw? — 'And I look'd, (says he) and, behold, a Whirlwind came out of the North, and a great Cloud, and a Fire infolding itself, and a Brightness was about it, and out of the midst thereof as the Colour of Amber, out of the midst of the Fire. Also out of the midst thereof came the Likeness of four living Creatures — There follows a Description of these living Creatures: and

n *Heb.* viii. 5.

o ix. 9, 24.

p *Is.* lvii. 15.

q *Psal.* cii. 19. *Heb.* viii. 2.

r 1 *Kings* xxv. 19.

s *Psal.* xi. 4.

t *Ezek.* i. 4 &c. Compare this with the

Appearance of *God* sitting on a *Throne* *Rev.* iv; and also with the Appearance of the *God* of *Israel* *Exod.* xxiv. 10.

then

then again v. 22. we read that the *Likeness of the Firmament upon the Heads of the living Creatures was the Colour of the terrible Chriftal stretch'd forth over their Heads above — and again —* " *Above the Firmament that was over their Heads was the Likeness of a Throne, as the Appearance of a Sapphire-Stone, and upon the Likeness of a Throne was the Likeness as the Appearance of a Man above upon it. And I saw as the Colour of Amber, as the Appearance of Fire round about within it, from the Appearance of his Loyns even upward, and from the Appearance of his Loyns even downward, I saw as it were the Appearance of Fire, and it had Brightness round about. As the Appearance of the Bow, that is in the Cloud in the Day of Rain, so was the Appearance of the Brightness round about. This was the Appearance of the Likeness of the Glory of the Lord Jehovah.* — *This Appearance Ezekiel now saw by the River Chebar :* \* *but being afterwards brought in the Visions of God to Jerusalem, he saw the same Glory of the God of Israel in the Temple there.* \* *And this Glory is describ'd as departing from the Temple, † and the City, and removing Eastward :* † *and afterwards returning from thence into the Temple, and filling the House.* \* *The*

u v. 26 &amp;c.

w viii. 3, 4.

x x. 19.

y xi. 23.

z xliii. 1 &amp;c.

a x. 19, 29.



*living Creatures, which he here saw, he knew to be the Cherubims: and the Glory of the God of Israel was over them above. The Glory therefore, which Ezekiel saw, was plainly the same, which dwelt in the Sanctuary: and it is well worth our Observation that he, who sat on the Throne, was as the Appearance of a Man.*

*This Glory of the Lord, by the Jewish Writers call'd Shechinah, is generally supposed to have been wanting in the second Temple, after the Captivity. Accordingly the Prophet Haggai thus bespeaks the People — <sup>b</sup> Who is left among you that saw this House in her first Glory? and how do ye see it now? — And then by way of Comfort he adds — <sup>c</sup> Thus saith the Lord of Hosts — Yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts: and in this Place will I give Peace, saith the Lord of Hosts. — The Desire of all Nations is doubtless our Blessed Saviour: and by his Coming this Prophecy was fulfill'd. By his Pre-*

<sup>b</sup> Hagg. ii. 3.

<sup>c</sup> y. 6 &c.



sence *this House was fill'd with Glory*: and thus *the Glory of this latter House* became greater than *that of the former*, the *Jews* now more immediately and familiarly enjoying his Presence, and hearing his Words.

The same great Event is thus foretold by the Prophet *Malachi* — *'The Lord, whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in.* \* This Prophecy is expressly applied by the *Evangelists* to the Times of our Saviour. He therefore is *the Lord* here spoken of: and the *Temple* is here said to be *his Temple*. He therefore is the *God*, who there dwelt.

Accordingly we find the Writers of the *New Testament* frequently speaking of our Saviour with Reference, or Allusion, to this Appearance of *Glory* in the *Sanctuary*. In my Text *the Glory, which Esaias saw, is call'd his Glory*. The same Evangelist in his first Chapter thus describes his Incarnation — *'The Word was made Flesh, and dwelt among us* — *ἐοικέν ἑαυτῷ ἐν ἡμῖν* — (The Word is the same both in Sense, and Etymology, with the Hebrew — *שכן* — and signifies to dwell as in a Tabernacle) *He pitch'd his Tabernacle among us, and we beheld his Glory, the Glory as of the*

d *Mal.* iii. 1.

e *Matt.* xi. 10. *Mar.* i. 2. *Luk.* vii. 27.

f *Joh.* i. 14.

*Only-begotten of the Father. We have* <sup>a</sup> *Rev. xxi. a Description of the new Jerusalem coming down from God out of Heaven,* <sup>b</sup> *prepar'd as a Bride adorn'd for her Husband. In the next Verse it is said that the Tabernacle of God was with Men, and* <sup>c</sup> *he will dwell with them, and they shall be his People, and* <sup>d</sup> *God himself shall be with them, and be their God.* <sup>e</sup> *But we find afterwards that this Bride was the Lamb's Wife;* <sup>f</sup> *that this new Jerusalem had no Temple, for the Lord God Almighty, and the Lamb were the Temple of it; that the Glory of God did lighten it, and the Lamb was the Light thereof. In other Scriptures he is call'd* <sup>g</sup> *the Glory of Israel,* <sup>h</sup> *the Lord of Glory,* <sup>i</sup> *the*

<sup>g</sup> *Rev. xxi. 2 &c.*

<sup>h</sup> *This is a Figure, which is often us'd in the Old Testament to denote the Relation between the God of Israel and his People — Thy Maker is thine Husband, the Lord of Hosts is his Name. Is. liv. 5. — See also Is. lxii. 4, 5. Jer. iii. 1. — xxxi. 32. Ezek. xvi. 8 &c. Hos. ii. 1 &c. — The same Figure is applied to Christ in the New — See Job. iii. 29. Matt. xxv. 1 &c. 2 Cor. xi. 2. Eph. v. 23 &c. Rev. xix. 7. — Another Figure expressing the same Relation is — the Shepherd of Israel — See Psal. lxxx. 1. Is. xl. 11. Jer. xxxi. 10 — Ezek. xxxiv. 11 &c. Zech. xiii. 7. Psal. lxxiv. 1. — lxxviii. 52 — lxxix. 13. — xc. 7. — c. 3. As some of the above-cited Prophecies plainly relate to Christ, so is he in a peculiar Manner styl'd our Shepherd in the New Testament. See Job. x. 11 &c. xxi. 16 &c. Matt. xxvi. 31. Heb. xiii. 20. 1 Pet. ii. 25. — v. 4.*

<sup>i</sup> *Συνάσσει μετ' αὐτῶν.*

<sup>k</sup> *Αὐτὸς ὁ Θεός.*

<sup>l</sup> *v. 9.*

<sup>m</sup> *v. 22, 23.*

<sup>n</sup> *Luk. ii. 32.*

<sup>o</sup> *1 Cor. ii. 8. Jam. ii. 1.*

<sup>p</sup> *Heb. i. 3.*

*Bright-*

*Brightness of his Father's Glory, and the express Image of his Person.* <sup>q</sup> He appear'd to his *Apostles* at his *Transfiguration*, and afterwards in a Vision to *S. John*, in a *Glory* similar to the Description of him, who sat on the *Throne* in *Ezekiel* and *Daniel*. <sup>r</sup> And this Appearance *S. Peter* calls — τῆς μεγαλοπρεπῆς δόξης — *the excellent Glory*: — and strongly insists on it as a Proof, and Earnest, of his coming hereafter in Power and Majesty. Accordingly we are assur'd that he will come to Judgment in a *Glory* exactly corresponding to that, which dwelt in the *Sanctuary*. He here (as we have seen) manifested his Presence by a visible Appearance of *Glory* encompass'd with *Clouds*. He here sat on a *Tkrone*, attended by his *Angels*. And he himself hath told us that in the End of the World <sup>s</sup> he shall come in the

<sup>q</sup> Comp. *Matt.* xvii. 2. *Rev.* i. 13 &c. *Ezek.* i. 26 &c. *Dan.* vii. 9 &c.

<sup>r</sup> Possibly the Expression of — *a Light that shineth in a dark Place* — may allude to this *Glory*, which was encompass'd with a dark Cloud. If this Conjecture is admitted, we may suppose the *Apostle* to say — Καὶ ἔχομεν βεβαιότερον τὸν ἀποφητικὸν λόγον — *We have now by the Appearance of his Majesty the Prophecies of Christ's Coming more fully confirmed*: and this may be sufficient to direct our Steps, (though in Comparison of the *Glory* that shall appear, it be like that of the *Sanctuary*, only *a Light shining in a dark Place*) till the *Sun of Righteousness* shall beam forth in his full Lustre. The Words ἐν ταῖς καρδίαις ὑμῶν — may be construed, as join'd with — ἀποστέλλοντες. *2 Pet.* i. 17 &c.

<sup>s</sup> *Matt.* xxiv. 30.

*Clouds*

*Clouds of Heaven with Power and great Glory; ' that he shall come in his own and in his Father's Glory, " and all the Holy Angels with him, and shall sit on the Throne of his Glory. " And his Apostle assures us that the Lord Jesus shall be reveal'd from Heaven with his mighty Angels, \* or the Angels of his own Power. The Person therefore, who sat enthron'd in Glory in the Temple, was the Son of God, the Lord Jesus Christ.*

*Let us then turn again to the Old Testament, and see what excellent things are spoken of him, who dwelt between the Cherubims.*

*Moses in his Song thus bespeaks the Lord Jehovah — ' Thou shalt bring them in, and plant them in the Mountain of thine Inheritance, in the Place, O Lord Jehovah, which thou hast made for thee to dwell in; in the Sanctuary, O Lord Jehovah, which thy Hands have establish'd. To this Lord Jehovah, who is here said to dwell in the Sanctuary, Moses and the Children of Israel gave Praise and Thanks for their Deliverance, and for the Overthrow of Pharaoh, and his Host, in the Red Sea. \* Him they acknowledg'd to be their God, and their Father's God. \* There was none like unto him amongst the Gods: he was glorious*

t Luk. ix. 26.

u Matt. xxv. 31.

w 2 Thess. 7. i.

x Ἀγγέλων τῆς δυνάμεως αὐτοῦ.

y Exod. xv. 17.

z v. 2.

a v. 11.



*in Holiness, fearful in Praises, doing Wonders:*  
*‘ he should reign for ever and ever. ‘ It was he,*  
*who in his Mercy led forth the People, which he*  
*had redeem’d, and guided them in his Strength unto*  
*his holy Habitation.*

Accordingly we find the same Divine Person accompanying, and conducting, the Children of Israel in all their Journey through the Wilderness. ‘ We read that *on the Day that the Tabernacle was rear’d up, the Cloud cover’d the Tabernacle. — And when the Cloud was taken up from the Tabernacle, then after that the Children of Israel journeyed, and in the Place where the Cloud abode, there the Children of Israel pitch’d their Tents. At the Commandment of the Lord Jehovah the Children of Israel journeyed, and at the Commandment of the Lord Jehovah they pitch’d: as long as the Cloud abode upon the Tabernacle they rested in the Tents. ‘ And, when the Ark set forward Moses said — Rise up Jehovah, and let thine Enemies be scatter’d, and let them that hate thee flee before thee. And, when it rested, he said — Return, O Jehovah, to the many thousands of Israel. For this Reason the Israelites are said by St. Paul ‘ to*

b v. 18.

c v. 13.

d Num. ix. 15 &c. comp.

Exod. xl. 34 &c.

e Num. x. 35, 36.

f 1 Cor. x. 9. This alludes to Exod. xvii. 2, 7, where the Children of Israel are said to have tempted the Lord Jehovah, saying — *Is the Lord Jehovah among us, or not?* And Deut. vi. 16. they are said to have tempted Jehovah their God.

C

have



have tempted Christ: <sup>a</sup> and Christ is said to be the spiritual Rock that followed them.

And, wherever the Ark of the Covenant was, there the God of Israel was suppos'd to be present. When the Israelites had been smitten before the Philistines, they said — <sup>b</sup> Let us fetch the Ark of the Covenant of the Lord Jehovah out of Shiloh unto us, that when it (or rather he) cometh among us, it (or he) may save us out of

g 1 Cor. x. 4. The same Person, who alone did lead Israel through the waste howling Wilderness is call'd in the Old Testament their Rock. Deut. xxxii. 30, and the Rock of their Salvation. ib. v. 15. And in the same Chapter this Person is call'd Jehovah v. 3. and it is said that Jehovah's Portion is his People, and Jacob the Lot of his Inheritance, v. 9, that he begat them, and form'd them v. 18, and he is introduc'd as saying — See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any, that can deliver out of my Hand. For I lift up my Hand to Heaven, and say I live for ever. In other Parts of Scripture the God of Israel is call'd their Rock, the Rock of Israel: Is. xxx. 29. 2 Sam. xxiii. 3, the Rock of Ages צור עולם Is. xxvi. 4. the Rock of their Strength Is. xvii. 10. the Rock of their Salvation Psal. xcv. 1. They remember'd (says the Psalmist) that God was their Rock, and the High God their Redeemer Psal. lxxviii. 35. And again, — Who is God save the Lord Jehovah? or who is a Rock save our God? Psal. xviii. 31. And thus prayed Hannah. There is none holy, as the Lord Jehovah, for there is none beside thee: neither is there any Rock like our God. 1 Sam. ii. 2. And in all these Places the Septuagint translates the Word, which we render Rock —  $\Theta\epsilon\omicron\varsigma$  —  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ - $\kappa\rho\iota\varsigma$  — Deus צור Petra in V. T. Christus in Novo (says Grotius.

h 1 Sam. iv 3 &c.

*the Hand of our Enemies. — And, when the Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubims, came into the Camp, all Israel shouted with a great Shout. — And the Philistines were afraid, for they said — God is come into the Camp — Wo unto us: who shall deliver us out of the Hand of these mighty Gods? these are the Gods, that smote the Egyptians with all the Plagues in the Wilderness. Again, <sup>i</sup> when the Men of Bethshemesh were smitten, because they had look'd into the Ark of the Lord, they said — Who is able to stand before this holy Lord God Jehovah? and to whom shall he go up from us? <sup>k</sup> And during the Absence of this Ark all the House of Israel lamented after the Lord Jehovah. <sup>l</sup> After some Time David brought up to Jerusalem the Ark of God. And David, and all the House of Israel, are said to have played before the Lord Jehovah: and David danc'd before the Lord Jehovah with all his Might.*

*The Lord of Hosts, who dwelt between the Cherubims, was consulted by the Children of Israel in all Exigencies, and gave Oracles and Commandments by an audible Voice from the Throne in the Sanctuary. Here, <sup>m</sup> as we have already seen, he met, and commun'd, with Moses, who heard*

<sup>i</sup> 1 Sam. vi. 19 &c.

<sup>k</sup> 1 Sam. vii. 2.

<sup>l</sup> 2 Sam. vi. 1 &c.

<sup>m</sup> See above P. 7.

*the Voice of one speaking to him from off the Mercy-Seat, from between the two Cherubims. And, when Moses was now about to depart, the Lord appointed Joshua his Successor, and said, "He shall stand before Eleazar the Priest, who shall ask Counsel for him, after the Judgment of Urim, before the Lord Jehovah, at his Word shall they go out, and at his Word they shall come in. Accordingly we read frequently in Scripture of the Children of Israel, and their Governors, enquiring, and asking Counsel of the Lord. " In particular we are told Jud. xx. 26. that all the Children of Israel went up, and came unto the House of God — and enquir'd of the Lord Jehovah: for the Ark of the Covenant of God was there in those Days, and Phinehas, the Son of Eleazar, the Son of Aaron, stood before it. " And for this Reason the Holy of Holies, from whence these Answers were deliver'd, is in Scripture call'd — דְּבִיר — the Oracle.*

*Towards this most Holy Place all the Worship and Service of the Israelites was directed. " The continual Burnt-Offering was commanded to be offer'd at the Door of the Tabernacle of the Congregation before the Lord Jehovah, where (saith*

n Num. xxvii. 21.      o Jud. xx. 26 &c.      p 1 Kings  
vi. 19 &c. viii. 6, 8.    2 Chron. v. 7, 9.    Psal. xxviii. 2.  
q Exod. xxxix. 42 &c.

God) I will meet you to speak there unto thee. And there I will meet with the Children of Israel: and the Tabernacle shall be sanctified by my Glory. ' The Altar of Incense was order'd to be plac'd before the Vail, that is by the Ark of the Testimony; before the Mercy-Seat, that is over the Testimony; where (saith God) I will meet with thee. And Aaron shall burn Incense upon it, a perpetual Incense before the Lord. ' The Blood of the Sin-Offering was to be sprinkled seven Times before the Lord Jehovah, before the Vail of the Sanctuary. ' It was the Office of Aaron to bear the Names of the Children of Israel in the Breast-Plate of Judgment, upon his Heart, when he went into the Holy Place, for a Memorial before the Lord Jehovah continually. " And into the Holy Place within the Vail he was not to come at all Times, but only once a Year, on the great Day of Atonement: when he was to put Incense upon the Fire before the Lord Jehovah, that the Cloud of the Incense might cover the Mercy-Seat; and to take the Blood of the Bullock, and sprinkle it with his Finger upon the Mercy-Seat Eastward; and before the Mercy-Seat he was to sprinkle of the Blood with his Finger seven Times. Their Prayers also were directed towards this Holy-Place — " Hear

Exod. xxx. 6 &amp;c.

s Lev. iv. 6.

t Exod. xxviii. 29.

Lev. xvi. Heb. ix. 7.

w Psal. xxviii. 2.



*the Voice of my Supplications (saith David) when I cry unto thee, when I lift up my Hands towards <sup>a</sup> the Oracle of thy Sanctuary. — And again — <sup>b</sup> Before the Gods (or Angels) will I sing Praise unto thee: I will worship towards thy Holy Temple — <sup>c</sup> And even in foreign Countries the Jews address'd their Prayers towards Jerusalem the City of the Lord of Hosts, and towards his holy Temple there.*

*<sup>a</sup> When Solomon had built his Temple, and plac'd there the Ark of the Covenant of the Lord Jehovah, he said that he had built an House for the Name of Jehovah the God of Israel, and he pray'd, saying — <sup>b</sup> Arise, O Lord God Jehovah into thy Resting-Place, thou and the Ark of thy Strength. — To this same Lord God Jehovah <sup>c</sup> who had hitherto walk'd in a Tent, and in a Tabernacle, and to whom Solomon had now built an House, he address'd a solemn Prayer. — He calls him Jehovah the God of Israel; to whom there is no God like in Heaven above, or on Earth beneath; who keepeth Covenant and Mercy with his Servants; whose Dwelling-Place is in Heaven, but whom the Heaven, and Heaven of Heavens*

x דבִּיר קדֶּשֶׁךְ

vii. 44, 48. Dan. vi. 10. Jon. ii. 4, 7.

z Chron. v. 2 &c.

c Comp. 2 Sam. viii. 6.

y Psal. cxxxviii. 1, 2.

b 2 Chron. vi. 41.

z 1 Kgs

a 1 Kings viii. 11c.



cannot contain; who beareth Prayers and Supplications, who forgiveth Sins: and who only knoweth the Hearts of all the Children of Men.

To the same Lord God *Jehovah* *Jehoshaphat* applied himself in Time of Distress. <sup>a</sup> He set himself to seek the Lord *Jehovah*, and proclaim'd a Fast throughout all *Judah*. And *Judah* gather'd themselves to ask Help of the Lord *Jehovah*, even out of all the Cities of *Judah* they came to seek the Lord *Jehovah*. And *Jehoshaphat* stood in the Congregation of *Judah* and *Jerusalem*, in the House of the Lord *Jehovah*, before the new Court. And said — O *Jehovah* the God of our Fathers, art not thou God in Heaven, and rulest not thou over all the Kingdoms of the Heathen? and in thine Hand is there not Power and Might, so that none is able to withstand thee? Art not thou our God, who didst drive out the Inhabitants of this Land before thy People *Israel*, and gavest it to the Seed of *Abraham* thy Friend for ever? And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying, <sup>c</sup> If, when Evil cometh upon us, as the Sword, Judgment, or Pestilence, or Famine, we stand before this House, and in thy Presence, for thy Name is in this House, and cry un-

d 2 Chron. xx. 3 &c.

e This plainly refers to *Solomon's* Prayer at the Dedication of the Temple. See 1 Kings viii. 57 &c.

*to thee in our Affliction, then thou wilt hear, and help.*

To the same Lord God *Hezekiah* address'd himself in a Time of like Distress — '*And Hezekiah prayed before the Lord Jehovah, and said — O Jehovah the God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth — Now therefore, O Jehovah our God, I beseech thee, save thou us out of the Hand of Sennacherib, that all the Kingdoms of the Earth may know that thou Jehovah art God, even thou only.*

The 24th Psalm is generally acknowledg'd to have been compos'd on Occasion of *David's* bringing the *Ark* to *Sion*. The *Ark* was introduc'd with this Hymn — '*Lift up your Heads, O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in. — And this King of Glory is said to be Jehovah the Lord of Hosts, Jehovah strong and mighty, Jehovah mighty in Battle. <sup>a</sup> The Earth is his, and the Fulness thereof, the World, and they that dwell therein. He hath founded it upon the Seas, and establish'd it upon the Floods. <sup>b</sup> And he is the Author of Blessing, and Salvation to those who seek him.*

<sup>f</sup> 2 Kings xix. 15 &c.

<sup>g</sup> Psal. xxiv. 7 &c.

<sup>h</sup> v. 1, 2.

<sup>i</sup> v. 5.

The 68th *Pfalm* seems to have been sung on the same Solemnity. \* It begins in the same Manner as the Song of the *Israelites* on the setting forward of the *Ark*. — <sup>1</sup> *God shall arise: his Enemies shall be scatter'd, and those who hate him shall flee before him.* — The Procession is describ'd v. 24 &c. — *They have seen thy Goings, O God, even the Goings of my God, my King, in the Sanctuary.* This same God, whose Goings were in the Sanctuary, is call'd <sup>m</sup> *Jehovah*, <sup>n</sup> *the Almighty*, <sup>o</sup> and his Name is said to be *JAH*. <sup>p</sup> He is describ'd as riding upon the Heaven of Heavens, as attended by an innumerable Company of *Angels* — <sup>q</sup> *The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai, in the Holy Place* — <sup>r</sup> This God is said to be the God of *Israel*; to have went before his People through the *Wilderness*, — and *Sinai* is said to have been mov'd at his Presence. <sup>s</sup> They call him their God, the God of their Salvation, who daily loadeth them with Benefits; to whom belong the Issues from Death. <sup>t</sup> And what is in this very *Pfalm* said of the Lord *Jehovah*, is by St. Paul applied to our Saviour Christ.

k <i>Pfal.</i> lxxviii.	i &c. <i>Num.</i> x. 35.	l In <i>Num.</i> x.
Rise up <i>Jehovah.</i>	m v. 16, 18, 19.	n v. 14.
o v. 4.	p v. 4, 33.	q v. 17.
s v. 19, 20.	t <i>Eph.</i> iv. 8.	r v. 7, 8.
	D	" Two

Two other *Psalms* we find were deliver'd by *David* to be sung on the same Occasion by the *Levites*, who were appointed to minister before the *Ark* of *Jehovah*, and to record, and to thank and praise *Jehovah* the God of *Israel*, viz. the 105th and the 96th. From the former we may learn that this Person, before whose *Ark* the *Levites* minister'd, and to whom they gave *Thanks* and *Praises*, was the same God, who made a *Covenant* with *Abraham*, *Isaac*, and *Jacob*, who shew'd *Signs* and *Wonders* in *Egypt*, and brought forth his *People* with *Joy*. In the 96th *Psalms* we read that *Honour* and *Majesty* are before him, *Strength* and *Beauty* in his *Sanctuary*. These Expressions plainly refer to the Appearance of *Glory* in the *Sanctuary*. But he, who there gave his Presence, is call'd *Jehovah*: he is great, and greatly to be prais'd; he is to be fear'd above all *Gods*. For all the *Gods* of the *Nations* are *Idols* — אֱלִילִים — vain and unprofitable — but the *Lord Jehovah* made the *Heavens*. All the *Earth* is call'd upon to fear before him: and all the Families of the *Nations* to give unto him the *Glory* due unto his Name, and to worship him in his glorious *Sanctuary*.

u 1 *Chron.* xvi. 4 &c.w *Psal.* cv. 9 &c.x *Psal.* xcvi. 6.

y v. 4, 5.

z v. 7 &amp;c.

a מִשְׁפַּחֹת עַמִּים

b בְּהִרְתִּיקֶשׁ

c This



\* The 132th Psalm appears to have been sung at the Dedication of the Temple by Solomon. There God is thus address'd — <sup>a</sup> *Arise, O Lord Jehovah, into thy Rest, thou, and the Ark of thy Strength* — And again — \* *Jehovah hath chosen Zion: he hath desir'd it for his Habitation.* — This Jehovah is call'd <sup>f</sup> *the mighty One of Jacob.* — <sup>g</sup> *Into his Tabernacle they went; at his Footstool they worshipp'd; <sup>h</sup> he blest'd their Provision; he satisfied their Poor with Bread; he cloth'd their Priests with Salvation.*

<sup>i</sup> In the 80th Psalm he, who dwelleth between the Cherubims, is call'd the Shepherd of Israel, Jehovah the God of Hosts. He is said to have brought a Vine out of Egypt, to have cast out the Heathen, and planted it.

\* Again in the 99th Psalm we find the Lord Jehovah describ'd as sitting between the Cherubims, and not only great in Zion, but high above all People. The People are call'd upon to exalt him, and worship at his Footstool. Moses, and Aaron are said to have call'd upon his Name: they call'd

c See 2 Chron. vi. 41. d Psalm. cxxxii. 8. e v. 13,

f v. 5. אֱלֹהֵי יִשְׂרָאֵל a peculiar Title of the most High God.

g v. 7. h v. 15, 16. i Psalm. lxxx. 1 &c. This

Shepherd of Israel is call'd upon to shine forth before Ephraim, Benjamin, and Manasseb. This alludes to the Manner, in which the Children of Israel march'd. The Ark was immediately follow'd by these Tribes. See Num. ii. k Psalm. xcix. 1 &c.

upon the Lord *Jehovah*, and he answer'd them. He is said to have spoken unto them in the cloudy Pillar, and to have given them Testimonies and Ordinances.

The 50th Psalm thus begins — <sup>1</sup> The mighty God *Jehovah* hath spoken, and call'd the Earth from the Rising of the Sun unto the Going down thereof. Out of Zion the Perfection of Beauty (or in the Perfection of Beauty) God hath shin'd — This Mighty God thus bespeaks Israel — <sup>m</sup> I am God even thy God — <sup>n</sup> the World is mine and the Fulness thereof — <sup>o</sup> Offer unto God Thanksgiving, and pay thy Vows unto the Most High. And call upon me in the Day of Trouble: I will deliver thee.

The 76th Psalm begins thus — <sup>p</sup> In *Judab* is God known, his Name is great in Israel. In Salem also is his Tabernacle, and his Dwelling-Place in Zion — This God is call'd *Jehovah*, <sup>q</sup> the God of *Jacob*. <sup>r</sup> To him Vows were made, and Presents offer'd: and to him are here ascrib'd the Events of War, and the Dispensations of Providence.

In the next Psalm the Psalmist thus addresses God — <sup>s</sup> Thy Way, O God, is in the Sanctuary:

<sup>1</sup> Psal. l. i. אלהים — Θεός Θεών — Sept. — the God of Gods — m v. 7. n v. 12. o v. v. 14, 15.

p Psal. lxxvi. i, 2.

q v. 11.

r v. 6.

s Psal. lxxvii. 13.

who is so great a God, as our God? And this was the same God, ' who did Wonders of old, " and led his People like a Flock by the Hand of Moses and Aaron.

" *Psal.* 78 contains a Recital of the wonderful Works, which the Lord *Jehovah* had done for Israel — He establisht a Testimony in Jacob, and appointed a Law in Israel. And, (as we read afterwards) \* this same *Jehovah* plac'd his Tabernacle in Shiloh: ' he lov'd Mount Zion, and there he built his Sanctuary.

The 97th Psalm opens thus — " *Jehovah* reigneth, let the Earth rejoyce: let the Multitude of Isles be glad thereof. Clouds and Darknes are round about him. " He is said to be the Lord of the whole Earth, ' exalted far above all Gods: and all the Gods are call'd on to worship him. This latter Clause is render'd by the *Septuagint* — *προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι αὐτοῦ* — " and is expressly applied to the Son of God in the Epistle to the *Hebrews*.

One Psalm more I shall refer to, because 'tis quoted in the Epistle to the *Hebrews*, and applied to our Saviour. The Apostle is setting forth the Superiority of our Lord above the Angels,

t v. 11, 14.	u v. 20.	w <i>Psal.</i> lxxviii. 4. &c.
x v. 60.	y v. 68, 69.	z <i>Psal.</i> xcvi. 1, 2.
(a v. 5.	b v. 9.	c <i>Heb.</i> i. 6.

and

and cites these Words from the 102th Psalm —

*“Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest: and they shall all wax old, as doth a Garment. And, as a Vesture shalt thou fold them up, and they shall be chang’d: but thou art the same, and thy Years shall not fail. —*

The Propriety of this Application may at first Sight seem not very clear. It may be thought that *God the Father* only is spoken of in this Psalm. But when we read at the sixteenth Verse that, when *the Lord Jehovah shall build up Zion, he shall appear in his Glory*, we may learn that the *Lord*, who there appear’d in Glory, is here spoken of, and may see that this Citation of the *Apostle* is only an additional Proof to many, that we have already brought, that this was *the Son of God*. And this *Son of God* is here declar’d to be immutable, eternal, the Creator of Heaven and Earth.

To these Testimonies I might add many more: but it sufficiently appears from what has been already produc’d that this Person, who *sat on a Throne in the Temple*, was the *true and living God*. To him every Title and Attribute of the

d *Heb. i. 10 &c. Psal. cii. 25 &c.*

*Divinity*



Divinity is given. ° He is call'd *Jehovah*; the Lord of Hosts; ° the God of Gods; ° the most high God; ° the Almighty; ° the mighty God of Jacob; ° the Holy One of Israel; ° the God of their Fathers, ° who made a Covenant with Abraham, Isaac, and Jacob; ° the God of Israel, who were his People, and his Inheritance; ° he who appear'd in Mount Sinai, ° and appointed a Law in Israel; ° he who led them through the Wilderness, ° and drove out the Inhabitants of the Land before them. ° Heaven is his Dwelling-Place; ° he made Heaven and Earth; ° the World is his, and the Fulness thereof. ° To him Prayer was made, ° Incense offer'd, ° Sacrifices perform'd, ° and Vows and Thanksgivings paid. He is ° eternal, unchangeable, ° omnipresent, ° omniscient, ° omni-

- |  |  |   |
|--|--|---|
| e <i>If. vi. 3, 5.</i>   | f <i>אל אלהים Psal. l. 1.</i>  | g <i>עליון Psal. lxxviii. 56.</i>   |
| h <i>שדי Psal. lxxviii. 14.</i>  | i <i>אביר יעקב Psal. cxxxii. 2, 5.</i>                                     | k <i>Psal. lxxviii. 41.</i>   |
| l <i>2 Chron. xx. 6.</i>   | m <i>Psal. cv. 9, 10:</i>  | n <i>1 Kings viii. 23, 51.</i>  |
| o <i>Psal. lxxviii. 8.</i>   | p <i>Psal. lxxviii. 5.</i>   | q <i>Num. x. 33 &amp;c. Psal. lxxviii. 7.</i>   |
| r <i>2 Chron. xx. 7.</i>   | s <i>1 Kings viii. 30.</i>   | t <i>2 Kings xix. 15.</i>   |
| u <i>Psal. l. 12.</i>  | w <i>Kings viii. 22 &amp;c.</i>  | x <i>Exod. xxx. 6 &amp;c.</i>   |
| y <i>Lev. xvi. 2.</i>  | z <i>Psal. l. 14.</i>  | a <i>He is the same, and his Years shall have no End Psal. cii. 27.</i>                         |
| b <i>The Heaven, and Heaven of Heavens cannot contain him. 1 Kings viii. 27.</i> | c <i>He only knoweth the Hearts of all the Children of Men. Ib. v. 39.</i> | d <i>In his Hand is Power and Might, so that none is able to withstand him. 2 Chron. xx. 6.</i> |

potent.

potent. He was no local, or tutelary, God : \* for he was *God alone of all the Kingdoms of the Earth,* <sup>f</sup> and *ruled over all the Kingdoms of the Heathen ;* <sup>e</sup> *the Earth was his, and the Fulness thereof, the World, and they that dwell therein.* He was no secondary, or figurative God : for he was <sup>h</sup> *God of Gods,* <sup>i</sup> *exalted far above all Gods, and worshipp'd by all the Angels of God :* <sup>k</sup> *there was none like unto him among the Gods ;* <sup>l</sup> *he was God even he only.* And this *God of Israel, who dwelt between the Cherubims,* we have shewn to be the *Son of God, who in due Time was made Flesh, and dwelt amongst us.*

<sup>m</sup> But some, to evade these strong Proofs of our *Lord's Divinity,* have asserted that this was only a *created Angel, appearing in the Name, or Person, of the Father ;* and that therefore, whatever Honour is paid to this *Shechinah,* and whatever is said of, or by it, belongs not to the Person immediately here present, but to *God the Father,* <sup>n</sup> *it being customary in Scripture for one Person to sustain the Character, and act, and speak, in the Name of another.* But these Assertions want Proof. I can find no such Instances of *one Person acting*

e 2 Kings xix. 15.      f 2 Chron. xx. 6.      g Psal. xxiv. 1.

h Psal. l. 1.      i Psal. xcvi. 7, 9.      k Exod. xv. 11.

l 2 Kings xix. 19.      m Clarke's Script. Doct. P. 94.

n Essay on Spirit p. 66 &c.

and

and speaking in the Name of another, without first declaring in whose Name he acts, and speaks. ° The Instances usually alledg'd are nothing to the purpose. If we sometimes find an Angel speaking in the Name of God, yet from the Context it will be easy to shew that this Angel was *the great Angel, the Angel of the Covenant, the Angel Jehovah*. But, if there should be some Instances in the prophetical, or poetical, Parts of Scripture, of an abrupt Change of Persons, where the Person speaking is not particularly specified, this will by no Means come up to the Case before us. Here is a Person sustaining the Name and Character of *the most High God* from one End of the *Bible* to the other; bearing his *glorious and fearful Name*, the incommunicable Name *Jehovah*, expressive of his *necessary Existence*; sitting in *the Throne of God*; dwelling, and presiding, in his *Temple*; delivering *Laws* in his own Name; giving out *Oracles*; hearing *Prayers*; granting *Blessings*; forgiving *Sins*. To him (as we have seen) *Vows* were made, *Praises* given, *Incense* offer'd, and

o This I have shewn at large in my Answer to the *Essay on Spirit*: Pt. 1. P. 49 &c. That Author in a late Piece is pleas'd to produce the same Texts again without taking any Notice of what had been urg'd against his Explications of them. Such Kind of Answers require no Reply.

p *Rev. x. 1.*

q *Deut. xxviii. 58.*

E

Sacri-

Sacrifices perform'd ; and to him is ascrib'd every Title, and Attribute, of the *Divinity*. And yet these Gentlemen would perswade us that this was only a *created God*, a tutelary *Angel*; that a Creature was the *God of Israel*; and that to this Creature all their Service, and Worship, was directed ; that the great God, ' *whose Name is Jealous*, was pleas'd to give his *Glory*, his *Worship*, and his *Throne* to a Creature ; that a Creature could innocently *exalt himself above all that is call'd God*, or that is *worshipp'd*, *sitting in the Temple of God*, as *God*, and *shewing himself that he is God*. ' What is this but to make the Law of God himself introductory of the very same Idolatry, that was practis'd by all the Nations of the Heathen ? ' But we are told that *bold Figures of Speech are common in the Hebrew Language*, which is not to be tied down in its Interpretation to the severer Rules of modern Criticism. — We may be assur'd that those Opinions are indefensible, which cannot be supported, without charging the Word of God with Want of Propriety, or Perspicuity. Such Pretences might be born with, if the Question were about

r *Exod.* xxxiv. 14.

s See *Vindic. Doct. Trin.* Pt. I. P. 92 &c.

t See Bp of Clogher's *Vind. Hist. of O. and N. T.* Pt. III. P. 61, 62.



a Phrase, or two, in the Poetical, or in the Prophetical, Parts of *Scripture*. This, if it be a *Figure*, is a *Figure*, which runs through the whole *Scripture*. And a *bold* Interpreter must he be, who supposes that such *Figures* are perpetually, and uniformly, made Use of in a Point of such Importance, without any Meaning at all. This is to confound the Use of Language, to make the Holy *Scripture* a mysterious unintelligible Book, sufficient to prove nothing: or rather to prove any thing, which a wild Imagination shall suggest.

This Argument will appear in a still stronger Light, if we consider that one great End of the *Mosaical* Law was to extirpate Idolatry, and teach the Worship of the *one true God*. The first Precept of the Law is — “*Thou shalt have no other Gods before me.* — “*Hear, O Israel, (saith Moses) Jehovah our God is one Jehovah* — And again — “*Jehovah he is God; there is none else besides him.* — And thus saith God himself by his Prophet *Isaiah* — “*I am Jehovah, that is my Name: and my Glory will I not give to another.* — And yet we find, these same exclusive Terms applied to this very Person, whose *Glory fill’d the Temple*. Thus *Solomon* address’d him — “*O Je-*

u *Exod.* xx. 3.

y *Is.* xlii. 8.

w *Deut.* vi. 4.

z 1 *Kings* viii. 23, 39.

x *Deut.* iv. 35.

*bovab, God of Israel, there is no God like thee, in Heaven above, or on Earth beneath: — thou, even thou only, knowest the Hearts of the Children of Men —* <sup>a</sup> And thus *Hezekiah — O Jehovah, God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth.* And, what is, if possible, still more decisive, the *Angels* are represented, as attending on him, and worshipping him <sup>b</sup> *His Chariots are twenty thousand, even thousands of Angels: c he is exalted far above all Gods; and all the Gods worship him.* Nay, his very Situation here in the *Temple* shews him to be far superior to all *Angels*. Here was seen the *Lord sitting upon a Throne, the Seraphims worshipping him, and the Cherubims waiting on his Footstool, and attending the Wheels of his Chariot.* And therefore, as I said before, he was no local *God*, or tutelary *Angel*: for *he was God alone of all the Kingdoms of the Earth.* He was no secondary, or created *God*: for *he was exalted far above all Gods; he made Heaven and Earth; and he was the Lord God, even he only.*

But perhaps the Argument may be turn'd another Way. Since such high things are spoken of this *God of Israel, who dwelt between the Che-*

a 2 *Kings* xix. 15.

b *Psal.* lxxviii. 17.

c *Psal.* xcvi. 9, 7.

*rubims*, it may from these very Premisses be argued, that this could be no other than *God the Father* himself, and not the *Son*. And this Conclusion may seem to receive great Confirmation from several Passages of *Scripture*: as particularly from *Dan. vii.* <sup>a</sup> where is represented a Vision of *the Ancient of Days sitting upon his Throne*; and *one like the Son of Man comes to him with the Clouds of Heaven.* <sup>e</sup> And so again *Rev. iv.* *S. John* had a Vision of *God sitting on his Throne*: <sup>f</sup> and *the Lamb* appears afterwards, as a distinct Person. The Person therefore, who *sat on the Throne*, may seem not to be the *Son*, but the *Father* only. This is indeed an Objection, that deserves to be consider'd, because it seems to charge the *Scripture* it self with Inconsistency. We have brought several Proofs from *Scripture* that it was the *Son of God*, who appear'd here in *Glory*: but the *Scriptures* here alledg'd seem to say that it was the *Father* himself, and not the *Son*, who thus appear'd. I know of no Way of reconciling these seeming Inconsistencies, but by saying that the *Godhead* of the *Father*, and of the *Son*, is all one, and their *Glory* and Majesty the same. If therefore the *Father* sits on his *Throne*, the *Son* also sits on

<sup>d</sup> *Dan. vii. 9 &c.*

<sup>e</sup> *Rev. iv. 1 &c.*

<sup>f</sup> *Rev. v. 6 &c.*

the same *Throne*: and the *Glory* is not only his *Fathers*, but *his own Glory* also. But, as *Christ* in *Scripture* sustains a twofold Character, that of *the Son of God* equal with the *Father*, and that of the *Mediator* between *God* and *Man*, so it is no way strange that in *Visions*, or emblematical *Representations*, he should be represented under a twofold Resemblance. Nor is what is here asserted merely an arbitrary Hypothesis of our own. It is the very Account, which the *Scriptures* themselves give us of this Matter. Let us turn again to *Is. vi.* <sup>g</sup> There we find the *Seraphim* worshipping the *Lord*, who sat on the *Throne*, and crying — *Holy, Holy, Holy, is the Lord of Hosts.* This *Trisagium*, or threefold Form of *Doxology*, was adopted in the most ancient *Liturgies* of the *Christian Church*, and always thought to be expressive of the *Trinity*. And not only this, but *the Lord* in this *Vision* thus expresses himself — <sup>h</sup> *Whom shall I send? and who will go for us?* — And, as *S. John* tells us that the *Glory*, which *Esaias* saw, was the *Glory of Christ*, <sup>i</sup> so *S. Paul* says that the Words, here said to be spoken by the *Lord sitting upon his Throne*, were spoken by the *Holy Ghost*.

<sup>k</sup> In the *Vision* in *Daniel*, the *Son of Man*, who

<sup>g</sup> *Is. vi. 3.*

<sup>h</sup> *v. 8.*

<sup>i</sup> *Acts xxviii. 25.*

<sup>k</sup> *Dan. vii. 9 &c.*



*came with the Clouds of Heaven, most undoubtedly represents our Saviour Christ: but yet we find this very Son of Man arrayed in the like Glory with him, who sat on the Throne, <sup>l</sup> both at his Transfiguration, <sup>m</sup> and when he appear'd to S. John in the Revelations: his Garment was white as Snow, and the Hair of his Head like the pure Wooll. And as here the ancient of Days is describ'd as sitting in Judgment, so our Lord's coming to Judgment is set forth in Expressions exactly parallel. <sup>n</sup> He shall come in his Glory, and the Holy Angels with him: and shall sit upon the Throne of his Glory. <sup>o</sup> He shall be reveal'd from Heaven, with his mighty Angels in flaming Fire.*

<sup>p</sup> In the Vision in the Revelations we read that *there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God: <sup>q</sup> and in the preceding Chapter our Saviour is styl'd be that hath the seven Spirits of God. <sup>r</sup> As he, who sat on the Throne, is said to live for ever and ever, <sup>s</sup> so our Lord says of himself — I am alive for evermore: <sup>t</sup> As the four Beasts style him, who sat on the Throne — Lord God Almighty, which was, and which is, and is to come, <sup>u</sup> so our*

<sup>l</sup> Mar. ix. 3.      <sup>m</sup> Rev. i. 14.      <sup>n</sup> Matt. xxv. 31 &c.

<sup>o</sup> 2 Theff. i. 7, 8.      <sup>p</sup> Rev. iv. 5.      <sup>q</sup> iii. 1.

<sup>r</sup> iv. 9.      <sup>s</sup> i. 18.      <sup>t</sup> iv. 8.      <sup>u</sup> i. 8. See

*Waterland's Serm. at Moyer's Lect. P. 227 &c.*

*Lord*

*Lord* assumes to himself the same Titles. Nay, what is very remarkable, <sup>w</sup> the *Throne* it self is call'd the *Throne of God, and of the Lamb.* <sup>x</sup> And the four Beasts, and twenty four Elders, fall down before the *Lamb*, and offer to him the *Prayers of Saints.* And every Creature, which is in *Heaven,* and *on the Earth,* and *under the Earth,* and such as are in the *Sea,* and all that are in them, said — *Blessing, and Honour, and Glory, and Power, be unto him, that sitteth upon the Throne, and unto the Lamb, for ever and ever.* And the four Beasts, (who represented the highest Order of Angels) said *Amen.* In other Parts of this Prophecy the *Lamb,* <sup>y</sup> he who was dead, and is alive, is said to be the *First and the Last,* <sup>z</sup> he which searcheth the Reins and Hearts.

And, as in this Prophecy the *Throne* is call'd the *Throne of God and of the Lamb,* so in other Scriptures we are told that, at the Last Day, <sup>a</sup> the Son of Man shall come in the Glory of his Father, and in another Place, <sup>b</sup> that he shall come in his own Glory, and shall sit upon the Throne of his Glory; and in another, <sup>c</sup> that he shall come in his own Glory, and in his Fathers, and of the holy Angels. And the Angels attending on this So-

w xxii. 1.

x v. 8 &amp;c.

y ii. 8.

z ii. 23.

a Matt. xvi. 27.

b xxv. 31. ἐν τῇ δόξῃ αὐτοῦ.

c Luk. ix. 26.

lemnity, are call'd by our Lord <sup>a</sup> *the Angels of God*; <sup>e</sup> *his Fathers Angels*; <sup>f</sup> *and his own Angels*:  
<sup>g</sup> and by St. Paul *the Angels of his own Power*.

If therefore we give *Glory* to the Son, we do not thereby take away, or diminish, the *Glory* of the Father: if we worship *Christ sitting on his Throne*, we would not be thought thereby to dethrone *God the Father*. <sup>h</sup> But we hold *him and the Father to be one*: and *all things that the Father hath to be his*; their *Throne*, their *Glory*, and their *Godhead* to be the same. And this is agreeable to our *Form of Baptism*, <sup>i</sup> wherein we were all *baptized in the Name* (in one and the same Name) *of the Father, and of the Son, and of the Holy Ghost*.

How far this Doctrine might be known to the *Patriarchs*, and *Jews*, of old, is another Question, which, perhaps, we have not Light sufficient fully to determine. But this we may say, that many *Gospel-Doctrines*, as <sup>k</sup> particularly that of the *Calling of the Gentiles*, were contain'd in the *Scriptures* of the *Old Testament*, and now appear plainly deducible from thence, which yet in former *Ages* were not made known unto the *Sons of Men*. The Doctrine of a *Trinity* therefore

d Luk. xii. 8.

e Rev. iii. 5:

f Matt. xvi. 27.

xxiv. 31.

g 2 Theff. i. 7.

h Job. x. 30. xvi. 15.

i Matt. xxviii. 19.

k See Eph. iii.

might be wrapt up in the *Scriptures*, and yet remain a Secret, till it was unfolded by the Revelation of the *Gospel*. And, if this were the Case, there could be no better Method of discovering the Truth than, that which we have taken, a just Comparison of the two *Testaments*. But we have no Reason to think that this was the Case.

<sup>1</sup> That the ancient *Jews* had some Notion of a Distinction of Persons in the *Godhead* has been asserted, and sufficiently prov'd, by learned Men. It appears from several Passages in the *New Testament* that the Title of *the Son of God* was not unknown to the *Jews* in our Saviour's Time.

<sup>2</sup> They accus'd our Lord of *Blasphemy*, because he call'd himself *the Son of God*: <sup>3</sup> and thought that to call *God his Father* was to make himself equal with *God*.

<sup>4</sup> We have also the Testimony of the ancient Fathers of the *Christian Church*, who all agree that *Christ* was the Person, who appear'd to the *Patriarchs* of old, <sup>5</sup> who was seen by the Pro-

<sup>1</sup> *Enseb.* Præpar. Evang. Lib. vii. C. 13, 14. *Allix* Judgment of the Jewish Church. — *Bull* Def. Fid. Nic. L. 1. C. 1. §. 16 &c. See also my *Vindic. Doct. Trin.* Pt. I. P. 17 &c.

m *Matt.* xxvi. 63, 65. *Joh.* x. 36. n *Joh.* v. 18.

o See *Bull* Def. Fid. Nic. Sect. I. Cap. 1. Sect. IV. C. 3. *Waterland's Vindic.* P. 28 &c. 2d Def. P. 126 &c.

p *Iren.* Lib. iv. C. 37. *Tertull.* adv. *Prax.* Cap. 14.



phets *Isaiah*, and *Ezekiel*, <sup>q</sup> and who dwell between the *Cherubims*.

It must be no small Comfort and Satisfaction to a good *Christian* to find a perfect Harmony and Correspondence between the *Old Testament* and the *New*, and to perceive the same Doctrines run uniformly through the whole Body of *Scripture*. We hold the same *Faith*, which was of old deliver'd to the *Saints*: we worship 'him who was from the Beginning, the God of *Israel*, ' the *Rock of Ages*, ' *Jesus Christ*, the same yesterday, to day, and for ever.

But some affect to treat this Doctrine of our Lord's *Divinity*, as an indifferent Matter, a Truth merely speculative. Can it then be an indifferent Matter who is our *God*, and what the *Object of our Worship*? The Dignity of the Person, who accomplish'd our Salvation, ought certainly to influence our Practice, and excite us to Obedience: and by detracting from this Dignity we abate, and weaken, the Force of these Motives. Thus does *S. Clement*, <sup>u</sup> the *Fellow-Labourer* of *S. Paul*, begin his Second Epistle

<sup>q</sup> *Just. Mart. Dial. Tryph. P. 254, 255, 288. Tertull. adv. Marc. Lib. v. C. 17.*

<sup>r</sup> *Job. ii. 13.*

<sup>s</sup> *Is. xxvi. 4.*

<sup>t</sup> *Heb. xiii. 8.*

<sup>u</sup> *Phil. iv. 3.*

to the Corinthians — \* My Brethren, we ought to think of Jesus Christ as of God; as of the Judge of Quick and Dead, and not to think meanly of our Salvation. For, if we think meanly of him, we shall hope to receive but little. And having such mean Thoughts of it, we shall sin, not knowing from whence we are call'd, and by whom. — And the Scriptures themselves strongly insist on the Dignity of the Person, who wrought our Redemption, as mightily enhancing the Greatness of our Salvation, and carrying with it the strongest Obligations to Obedience: this they urge as the most powerful Motive, both to our Hopes, and Fears. \* In this (says S. John) was manifested the Love of God towards us, because that God sent his Only-begotten Son into the World, that we might live through him. — † He that spar'd not his own Son (τὴν ἰδίαν υἱὸν) says St. Paul, but deliver'd him up for us all, how shall he not with him also freely give us all things? The Author of the Epistle to the Hebrews, after setting forth the Divinity of our Lord, and his Superiority over

ω Ἀδελφοὶ ὅτως δεῖ ὑμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ Κρατὸς ζώντων καὶ νεκρῶν· καὶ ἐπεὶ δεῖ ὑμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν· ἐν τῷ γὰρ φρονεῖν ὑμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαοῦν· καὶ οἱ ἀκούοντες ὡς περὶ μικρῶν ἀμνημονεύομεν, ἐκ εἰδότες πόθεν ἐκλήθημεν. καὶ ὑπὸ τίνος. Clem. Epist. ad Corinth. II.

x 1 Joh. iv. 9.

y Rom. viii. 32.

the

the *Angels*, makes this Inference from this Doctrine — <sup>z</sup> *Therefore we ought to give the more earnest Heed to the Things, which we have heard, lest at any Time we should let them slip. For, if the Word spoken by Angels was stedfast, and every Transgression and Disobedience receiv'd a just Recompence of Reward, how shall we escape, if we neglect so great Salvation? — And again —* <sup>a</sup> *He that despis'd Moses Law died without Mercy. — Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done Despite unto the Spirit of Grace?*

Let us therefore, who believe on the Name of the *Son of God*, and acknowledge his *Divinity*, shew forth in our Lives and Conversations the proper Fruits of such Faith. <sup>b</sup> *Let us walk worthy of the Vocation, wherewith we are call'd: and let our Conversation be such, as becometh the Gospel of Christ.* Let the infinite Love of God, and the amazing Condescension of the *Son of God*, excite our Thankfulness and Gratitude, and win from us the Obedience of a willing Heart. If

<sup>z</sup> *Heb. ii. 1 &c.*

<sup>a</sup> *x. 28, 29.*

<sup>b</sup> *Eph. iv. 1.*

<sup>c</sup> *Phil. i. 27.*

God

*God so hated Sin, as to require such a Satisfaction, how should we fly from, and abhor, all fleshly Lusts? how should we fear to crucifie the Son of God afresh? And if, on the other Hand, God so lov'd the World, as to give his Only-begotten Son for us, how should this excite our Faith, and animate our Hopes? Seeing that we have so great an High-Priest, that is pass'd into the Heavens, Jesus the Son of God, let us hold fast our Profession: and let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

d Job. iii. 18.

e Heb. iv. 14, 16.

F I N I S.

